THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism; having their hearts knit together in unity and in love, one towards another.*"—MOSIAH 18: 21.

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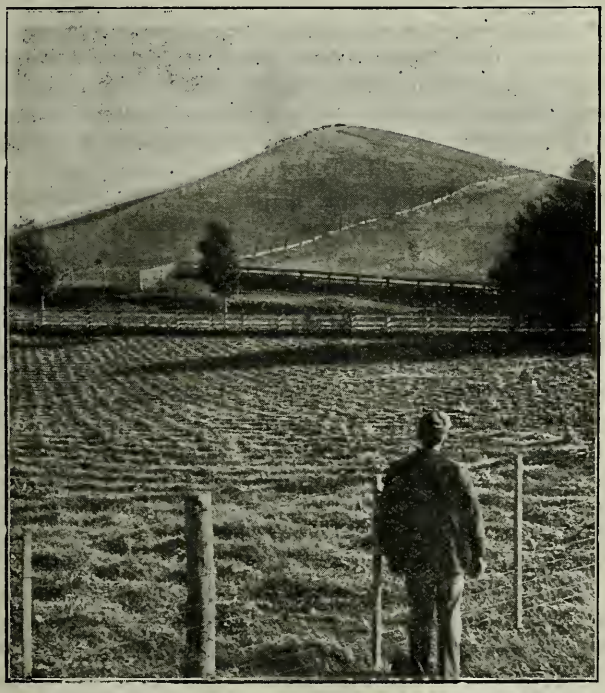

THE HILL CUMORAH.

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THE Hill Cumorah lies on the east side of the road between Manchester and the town of Palmyra, in Wayne county, New York, about four miles south of the latter place, and a scant two miles south of the old Smith homestead. By the people in and about Palmyra and Manchester it is called "Mormon Hill" or "Mormon Bible Hill," because it was here that the Prophet Joseph Smith, directed by the angel Moroni, found hidden in a stone box the golden plates of the Nephite record, called the Book of Mormon. By the Jaredites, the people whom the Book of Mormon represents as migrating from the Euphrates valley to America in very ancient times, this hill was called Ramah, but the Nephites who succeeded the Jaredites in the occupation of the country gave it the name of Cumorah, and it was about this prominent landmark in western New York that the Nephite nation was destroyed in a series of battles about the close of the fourth century A. D.

Approaching Cumorah from the north, one is confronted by the bold front of the hill which rises quite abruptly from the common level of the surrounding country; and as the east and west slopes, as viewed from the north, seem about equal and regular, it looks from a distance as though it might be a large, conical-shaped mound. Ascending its steep, north side to the summit dispels the illusion, for one finds that he has but climbed the abrupt north end of a range of hills, having its greatest extent from north to south, and which from its very narrow summit broadens and slopes gently to the southward until it sinks to the common level of the country. The east side of the hill is now plowed, but the west side is untouched by the husbandman, and about two or three hundred yards from the north there is on the west side a small growth of young trees with here and there a decaying stump of a large tree to bear witness that the hill was once covered with a heavy growth of timber.

Undoubtedly Cumorah is the most distinct landmark in all that section of country, the highest hill and the most commanding in an extensive plain sloping northward filled with numerous hills which, in the main, have their greatest extent, like Cumorah, from north to south; and also, like Cumorah, are generally highest at the north end. West of this notable hill the country is more open than on the south or east. The hills are fewer and the plain more extensive. Though the country south and east is broken and the numerous hills higher than on the west, yet such is the commanding height of Cumorah that the view is unobstructed for many miles. Some distance northward hills are thickly clustered. Between them and Cumorah is located the town of Palmyra, and beyond that, at the foot of the clustered hills referred to, runs what is now called Canagrie creek, really one of the tributaries of the Clyde river into which it empties at no great distance. Such is the Hill Cumorah and its surroundings.

It was around this noted landmark that the last battles of the terrible internecine war which ended in the complete destruction of the Jaredite nation were fought, early in the sixth century B.C. Here, also, according to the Book of Mormon, the Nephite nation was destroyed, as already remarked, about the close of the fourth century A.D. But it is not as a monument

which marks these ancient battlefields that Cumorah for us takes on its chief interest. It will be known more especially to the present and future generations as the place where the golden plates of the Book of Mormon were discovered. During the night of the 21st of September, 1823, the angel Moroni appeared to Joseph Smith at the home of his father, and made known to him the existence of this ancient record, and also the place where it was deposited. While the angel was conversing with the Prophet about the plates, the vision of Joseph's mind was opened that he saw the place where the plates were deposited, and that so clearly and distinctly that he knew the place when he visited it on the following day. While the existence of the plates was made known to the Prophet on the above date, he did not obtain possession of them until four years had passed. Meantime, he met Moroni annually at Cumorah, and there received instructions concerning the work of the Lord in the last days; how it was to be brought forth, how established and governed.

The Nephite plates were found, according to Joseph Smith, "On the west side of this hill, not far from the top, under a stone of considerable size"; and as we are looking across the hill to the northwest, a little to the right of its summit, and a little way down the hill towards us would be the point where the Book of Mormon was deposited. The stone box in which the record was concealed was formed by laying the stones together in some kind of cement. In the bottom were laid two stones crosswise, and on these lay the plates, together with the "interpreters," or Urim and Thummim and breast plate. Following is the Prophet Joseph Smith's own description of the plates and the manner in which he translated them:

"These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the record was found a curious instrument, which the ancients called 'Urim and Thummim,' and consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God."

PROSPERITY, UNITY, AND LOVE.

DISCOURSE DELIVERED BY PRESIDENT JOSEPH F. SMITH AT THE GENERAL CONFERENCE, SALT LAKE CITY, APRIL 6, 1906.

(*Concluded from page 293.*)

Our Young Men's Mutual Improvement associations are in as good care as could be expected. This is an organization which only continues a portion of the year. During the busy season when young men are required on the

farms or in the harvest fields, our Mutual Improvement organizations cease their activity for a time, but they are taken up again in the fall of the year, and the work is carried on through the winter when the youth of Zion have more leisure and are able to attend more strictly to their duties in these organizations.

I desire to say that our best missionaries are called from these Mutual Improvement organizations. The young men that make the most efficient missionaries, that make the best mark in their fields of labor abroad, are those who have been faithful to their duties in these organizations and who have graduated from them, so to speak. It is true we have a missionary class in each of our Church schools where the young Elders, young men who have not paid very much attention to religious matters, who are not well read in the Scriptures may go for a short season and receive instruction. But this work is only comparatively a temporary work, as compared with the work of the Mutual Improvement associations. It is too brief altogether, and those who attend these classes are generally in a hurry, want to get home and go to work again, and can scarcely spare the time sufficient to finish their course in this class. Therefore, I repeat, that our best Elders, our most effective workers in the mission field, are those that have given most attention to the Mutual Improvement work at home.

The Young Ladies' Mutual Improvement associations are also prosperous, and are doing a glorious and good work. Yet for both of these organizations the field is broad, and indeed the laborers are few; but they are doing the best they can, I believe, under the circumstances, and I have only words of commendation to speak for them or in their behalf.

Our Primary associations also are efficient and are doing very much good among the little children, and I commend their labor and organization, and exhort them to diligence in the performance of their duty and economy in their labors and in the use of the means that come into their hands, the same as I do the Relief societies, who use means also for the benefit of the poor in Zion; and I say to all these organizations that it is expected of them that in all their dealings they will deal on business principles, strictly upon honor, so that it may never be necessary to shade or to cover a single track that they make, but that every step that they take may be open and above board to the scrutiny of all or any who may feel it to their interest or their duty to look into these things; and it is expected that all these organizations will make their reports as has been required of them from time to time, both of their financial and of their ecclesiastical work.

I would like to say a word with reference to our Church schools. We have a number of them established in Zion; I have not taken the pains to post myself as to the exact number, but I believe we have something like seventeen Church schools. The Brigham Young university and the Latter-day Saints' university in this city, and the Brigham Young College in Logan, are institutions of which the whole Church has great reason to be proud. The Trustee-in-trust, by and with the advice of the First Presidency and the Council of Apostles, has given as liberally as he possibly could consistent with the obligations resting upon him for the maintenance of our Church schools, and we have sought to encourage the establishment in our Church

schools of manual labor, of mechanical arts, and so far as I know, everything is being done, at least in the principal schools, for our youth, not only in training them in the mechanical arts and industries, but also the art of agriculture.

This has been established in one of our schools; and one of our most proficient scientists has been called to take charge of that class, and I am pleased to say that some of our oldest farmers are delighted with the information which they have obtained by attending this school. I heard an old brother who had been farming for fifty years, more or less, give it out that he had always been under the impression that when a man couldn't do anything else, when he wasn't fit for anything else, all he had to do was to turn his attention to the plow and cultivate the soil, and any novice could make a farmer. That is the reason so many of our farmers have failed.

In connection with this, I may state a circumstance that came under my own observation a few years ago.

A certain brother had lived upon his farm for some fourteen or fifteen years. He had plowed it every year, and cultivated it the best he could; but it had become so impoverished that he couldn't make a living from it any longer—he became thoroughly disgusted with the country, especially with his farm, and concluded that if he could only sell it for a team and wagon that would take him out of the country he would be glad to go. By and by a man came along and took it, and he moved off to some other country. The man took possession of this worn-out farm, and within three years after he possessed it, by intelligent operation upon it he was able to gather from that farm forty bushels of wheat to the acre and other things in proportion. The nutriment of the soil had been wasted and exhausted, and it needed resuscitation; and he went to work, gave the nourishment that it needed, and reaped a bountiful harvest as a result of his wisdom. So it is with a great many of our farmers, they think that it does not need any skill to be a farmer. But this good old brother that I heard speak in Provo, said he had found out that it required intelligent application to be a good farmer, as well as to be a good mechanic or artisan. And so we are teaching agriculture in our schools. We are erecting to-day in Logan a building wherein the mechanical arts are to be taught, all sorts of industries for the youth, where they can learn carpentry and blacksmithing work; where they can learn also of domestic arts, and every thing else that will be useful to them; and yet we find that it is a drag to induce anybody that is possessed of means to contribute very largely for it. Some of our well-to-do men felt that they were doing their utmost when they contributed $100 towards erecting a building that will cost some $8,000 or $10,000, or more. I mention this for the reason that I believe that the Church schools are laying the foundation for great usefulness among the people of God, and they should be sustained by the people, and they should be sustained by the Church, and they are sustained by the Church; and as we acquire more means, and as we become more free from obligations that have been resting upon the Church for years past, we will be more free-handed to administer to the wants of our schools and other requirements of that nature that are made of us.

I want to say to the people of the Latter-day Saints, that the year 1905 has

been the banner year for the tithing of the Latter-day Saints. You can put that down in your memorandum books and remember it. Never in the history of the Church of Jesus Christ of Latter-day Saints have the people contributed as much tithing as they did in 1905. And yet they have not done anything more than their duty. There are a great many other Latter-day Saints that have not even done that—have not done their duty, as the books will show. And I want to say to you, my brethren and sisters, that a most thorough search and auditing of the books of the trustee-in-trust, of the books of the presiding bishopric, and of the books and accounts and business of the Deseret News company have been made by the auditors that were appointed and sustained at our last conference, and before the conclusion of this conference we will read you their report, and I believe you will be perfectly satisfied with it.

The man that complains about not knowing what is done with the tithing, in ninety-nine cases out of a hundred is the man who has no credit on the books of the Church for paying tithing, and we don't care to exhibit the books of the Church to such carpers and to those individuals. But there is not a tithing payer in the Church that cannot go to the presiding bishop's office or to the office of the trustee-in-trust, and find and see his account, and see to it that every dollar that he has given to the Lord for tithing is credited to him there, and then, if he wants to do more searching as a tithe payer and find out how the tithing is paid out, what is done with it, we will set before him the whole thing, so that he will see it all, and if he has any good counsel to give us we will take it from him. But we will not, because we do not have to, and it is not a business way that would require of us, to make our books open to the world. We are not ashamed of them. We are not afraid for them to be inspected. They are honest and straight, and there is not a man in the world that will look at them but what will say so, if he is an honest man.

Now I did not intend to speak so long, and do not wish to trespass upon your time. There are other things that pass through my mind which I will touch upon.

We are contributing for our mission houses in the world, and to-day we have more headquarters in foreign missions, in Great Britain, in Scandinavia, in the United States, and in the Islands of the seas—we have more headquarters belonging to the Church where our Elders may rendezvous, where they may meet for council, and find a resting place in time of sickness or distress, than ever the Church has had before in all the world. Now I don't say this to boast at all, I don't say anything to boast, but I simply give this to you for information and as a statement of fact; and I say that notwithstanding the opposition, notwithstanding the bitterness, the hatred, the falsehoods, the slanders and misrepresentations with which the public press has been filled for years concerning the Latter-day Saints and concerning the authorities of the Church, there never was a time when the Church prospered more than it is doing to-day, and I don't know but we ought to be thankful for it, that is, thankful for what our enemies have done for us in that way.

Now, the Lord bless you. I see before me here the heads of the Church, the presiding spirits, leading spirits of the Church of Jesus Christ of Latter-

day Saints, both in the capacity of presidents of stakes, of counselors to presidents of stakes, bishops and their counselors, and high councilors, and those who are engaged in our educational institutions, and all those who are called to responsible positions in the Church—I see them before me. I honor you; I love you for your integrity to the cause of Zion. It is the kingdom of God or nothing, so far as I am concerned. I cut no figure personally in this work, and I am nothing except in the humble effort to do my duty as the Lord gives me ability to do it. But it is the kingdom of God. What I mean by the kingdom of God is the organization of the Church of Jesus Christ of Latter-day Saints, of whom Jesus is the King, is the head, and not as an organization menacing or in any way jeopardizing the interests or rights of the people throughout the world, but as an organization calculated to lift up and ameliorate the condition of mankind, and to make all men good if it is possible, and to make good men better.

That is the object of the Church; that is its purpose; that is its effect and the object that it has to accomplish in the world. And it is very strict in regard to these matters. Drunkards, liars, thieves, and those that betray confidence, betray their neighbors, betray their fellowmen; those who are unworthy of credence, unworthy of love, of confidence, when their character becomes manifest, and they are known, are disfellowshipped from the Church, and are not permitted to remain and have a standing in it. It is true that there are none of us but have our imperfections and our shortcomings. Perfection dwells not with mortal man. We all have our weaknesses. But when a man abandons the truth, abandons virtue, abandons his love for the Gospel and for the people of God, and becomes an open and avowed enemy of the people of God, it becomes the duty of the Church to sever him from communion with it, cut him off and let him go to the world and where he pleases. We would be doing wrong if we hung on to and tried to nurture such evil things in our midst, no matter what the relationship may be that exists between us and them, and we cannot do it.

And therefore, I say again that the Church stands for virtue, for honor, for truth, for purity of life, for love and goodwill to all mankind. It stands for righteousness, and for God the Eternal Father, and for Jesus Christ, whom the Father sent into the world, and whom to know is life eternal.

That is what the Church is for; and it will not tolerate abomination and crime and wickedness on the part of those that claim to have had some connection with it in times past. We must sever ourselves from them, and let them go. Not that we want to hurt them. We do not want to hurt anybody. We never have hurt anybody, and we do not intend to hurt anybody, but we do not intend to be hurt by those that are seeking our destruction if we can help it. It is right to protect ourselves.

Now, God bless you. May peace abide in your souls, and the love of truth be found in you. May virtue garnish all your ways, and may the love of our Lord Jesus Christ abide with you, and may you live purely and honestly before the Lord, and keep the faith, and abide in Him even unto the end, and be valiant in the testimony of Jesus Christ, for he that is valiant will receive his reward. God bless you all, is my prayer in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 17, 1906.

EDITORIAL

"THE SOULS OF THE HEATHEN."

THE *Liverpool Post and Mercury* of May 10, 1906, has the following account of a sermon preached the day before in London by one of the best known ministers of the country, the Rev. F. B. Meyer. Latter-day Saints will be interested in his remarks because of certain claims and teaching which they hold. Note the statement that "during the last hundred years a vast change has taken place in the views of the Christian church as to the condition of the heathen after death." In the year 1805, one hundred years ago, the Prophet Joseph Smith was born, and he was quite a young man when he presented to the world the doctrine that the heathen who had not the opportunity of hearing the Gospel were not eternally damned. Ever since that time the Elders of the Church of Jesus Christ of Latter-day Saints have been teaching the same doctrine, and they have usually been denounced by the Christian clergy for it. Now, however, one of their own number comes forward with declarations of belief which, if not altogether in harmony with the truth as revealed to the Prophet Joseph, is yet approaching quite near to it. We give some excerpts from the account:

"The delegates to the assembly of the Congregational Union filled the City Temple yesterday morning, when the Rev. F. B. Meyer, the president of the Baptist Union, preached the annual sermon of the London Missionary Society. He took his text from the Acts, 'They shall seek God if haply they might feel after Him and find Him, though He be not far from anyone of us.' The preacher said that during the last hundred years a vast change has taken place in the views of the Christian church as to the condition of the heathen after death. The old formula that the heathen were perishing did not mean to-day quite what it used to mean. The conception of countless populations of the globe pouring in a steady cataract into the bottomless pit no longer gripped or held the mind or imagination, and as the destiny of the heathen world in the great future became less defined and oppressive one of the strongest incentives to missionary endeavor was sensibly weakened, and good people were inclined to say, 'Let well alone. Things are not so bad as we feared. God is good, and all will come right at last.' To that attitude on the part of the multitudes of Christian people was due, he thought, the

present stagnation of missionary operations and depletion of the missionary exchequer.

"Nothing was more necessary in the present day than to reconstruct a basis of argument for Christian missions. They believed that God's love for the world included every unit of the human family, and no man who recognized God in everything, as in natural religion, could look upon any creature with contempt. It had always been possible for the human mind to arrive at very sublime and true conceptions of God's nature, and there were myriads of souls who had lived and died with no other touch than that of natural religion who had entered into the kingdom. They had been admitted on precisely the same terms as those on which Christians hoped to be admitted. It was sometimes thoughtlessly said that the heathen would be saved if they lived up to the light they had—but who had ever lived up to the light they had? Did Christians live up to the light they had? And if their salvation depended on doing so, who of them would pass muster? No, they were saved because they exercised faith in God, and faith was reckoned to them for righteousness, as it was the germ of the righteous and holy character which would ultimately merge and conform to the image of Christ. Faith was the channel through which God poured Himself into the nature of man. Similarly, God dealt with the heathen; they, too, were saved by faith on the basis of the finished Redemption of Jesus Christ. In other words, if they exercised such faith in God as was possibly—a faith which had they had the chance of knowing Christ would have led them to touch the hem of His garment—God, who searched the heart, knew what would have happened, and would deal with them on the basis of that faith which, in its attitude toward God, was the embryo capacity for receiving God, and which would no longer be an unfurled bud, but would open in the full radiance of the glory and the tropical atmosphere of paradise."

N. A.

From the statistical report of the British mission for the month of April last we take the following figures. In order to indicate the growth of the work, the totals for the corresponding month of last year are also given. Tracts distributed in April, 1905—216,908; in 1906—325,153. Books, 1905—4,735; in 1906—8,557. Conversations, 1905—12,258; 1906—21,090. Houses visited with first tract, 1905—50,540; in 1906—63,737. Baptisms, 1905—38; in 1906—95.

The death occurred, on May 4, 1906, at his residence at Egremont, Cheshire, of Mr. Frank Ramsden, son of the late Mr. George Ramsden, founder of the well known firm of Ramsden and Company, shipping agents of this city, with which the Church has had business dealings for many years. Closely associated with the deceased for many years has been Mr. John O. Roberts, who, in connection with Mr. Harold W. Ramsden, will continue the business of the firm. The funeral took place at Wallasey church in the presence of a large number of mourners.

The natural instinct in humanity to turn to God in times of great trouble and stress was illustrated in the San Francisco calamity. The besom of de-

struction was heaviest in the city's most wicked places, and above the crash of falling buildings could be heard the petitions of the victims. The *Deseret News* correspondent said that he asked the following question of at least twenty people: "What happened immediately following the earthquake?" and invariably the answer was that there was little or no screaming, but a long wail from the heart of, "My God, save me!"

THE *Weekly Scotsman* of May 5, 1906, prints a half page of replies to the question, "Why we don't go to church." There are some very strong views expressed and outspoken opinions given on present-day Christianity and its teachers. The *Scotsman* summarizes its contributions under the head, "Points for the Pulpit," which it prints at the head of the page. The "points" are as follows:

"I don't go to church because I want to be a Christian."

"The ministry estrange the poor and drain the rich."

"The clergy are, as a class, notoriously insincere."

"Christianity is neither preached nor practised in the churches."

"Thoughtful young men are the greatest enemies the church has got."

"Ministers must tackle fearlessly the questions that are troubling thoughtful people."

"The clergy have come to regard their calling chiefly as a means of earning a livelihood."

"The church offers little or no inducement to any thoughtful man or woman to enter its precincts."

"The policy of the church has always been to be obsequious to those who are 'somebody,' with a consequent neglect of the 'nobodies.'"

Departures.—The following missionaries sailed from Liverpool for Boston, May 11, 1906: From Great Britain—Avern R. Poulton. From the Netherlands—John E. Mason. From Scandinavia—Jens P. Jenson, Lars P. C. Nielsen, Jasper P. Petersen. From South Africa—George A. Simkins. Fifty-six passengers sailed on the same boat. The company was in charge of Elder Nielsen.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for May 27, 1906.

15. ORGANIZATION OF THE CHURCH (Continued).

1. Bishops. Philippians 1: 1; I Timothy 3: 1-7; Doc. and Cov. 20: 67; 41: 9; 68: 14-24; 72: 1-26; 84: 29; 107: 15-17, 68-76, 87, 88; 124: 141.

2. Priests. Mosiah 16: 23; Alma 6: 1; 13: 1, 2; Doc. and Cov. 28: 46 52, 60, 64; 42: 12-14; 107: 61, 87, 88; 124: 142.

3. Teachers. Mosiah 26: 23; Doc. and Cov. 20: 53-60, 64; 42: 12-14; 107: 62, 86.

4. Deacons. Philippians 1: 1; I Timothy 3: 8-13; Doc. and Cov. 20: 57-60, 64; 107: 62, 85.

5. Stakes. Doc. and Cov. 68: 25, 26; 82: 13, 14; 94: 1; 96: 1; 101: 21; 104: 48; 115: 6; 124: 2; 125: 4; 133: 9.

6. High Councils. Doc. and Cov. 20: 66, 67; 102: 1-34; 107: 36-38, 78-84; 124: 131, 132.

7. Conferences. Doc. and Cov. 20: 60-67, 81-83; 107: 32; 124: 144.

THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held Sunday, May 13, 1906, in the Cobden Hall, Nottingham. There were in attendance, President Heber J. Grant, President Anthon E. Anderson and fifteen traveling Elders of the Nottingham conference; also Sisters Grace and Maggie Tout, well known musical artists from London.

The morning session commenced at 10:30. The statistical report of the last seven months was read. The general and local authorities were presented by the clerk and unanimously sustained by the Saints.

President Anthon E. Anderson spoke briefly of surrounding conditions and warmly welcomed Saints and friends to the conference.

Elders Luther S. Foss, Joseph Perry, and James H. Gilbert spoke on the fundamental principles of the Gospel, testified to its truthfulness, and expressed an earnest desire to live according to its teachings.

President Grant spoke to some length on the many blessings received by living the Gospel.

At the afternoon session Elders Thomas O. King, John W. Phillips, Ernest S. Ford, Aaron C. Waddoups, and Wellington S. Hall spoke on the necessity of obedience to the Gospel, the divinity of the Book of Mormon, God as a tangible being, etc.

President Grant occupied the remainder of the time. Spoke of the many false statements circulated against the Latter-day Saints, and refuted each in their order.

At the evening service Elders Jabez S. Adams, Luman A. Shurtliff, and David A. Taylor spoke briefly on the subjects of baptism, obedience to the prescribed laws of the Gospel, and the divinity of the mission of Joseph Smith. President Anthon E. Anderson spoke on the free agency of man.

President Grant in his characteristic manner delivered a most stirring address, speaking of the restoration of the Priesthood by heavenly messengers, of the gifts and blessings that characterize the Church to-day, and of the persecution that the Latter-day Saints have endured for the testimony of the truth.

During the day we were favored with musical selections by Brother Henry Taylor and Sister Elizabeth Dunn of Nottingham, Sister Gertrude Parker of Leicester, President Heber J. Grant and Sisters Grace and Maggie Tout. Mr. Henry Doubelday and Sister Grace Tout were the accompanists.

We are very grateful to our brothers and sisters who furnished such excellent music at our conference, especially our talented sisters from London.

We feel that their visit has resulted in much good to our work in the conference by demonstrating to our friends that music among our young people is one of the fine arts which is appreciated.

On Monday President Grant met with the Elders and gave some very valuable advice and instructions.

DAVID A. TAYLOR, Clerk of Conference.

THE SAN FRANCISCO EARTHQUAKE AND FIRE.

SOME EXPERIENCES OF LATTER-DAY SAINT ELDERS IN THE TERRIBLE CATASTROPHE.

DOUBTLESS the STAR readers have seen in the English newspapers quite full accounts of the terrible disaster that overtook the city of San Francisco, beginning with the earthquake on the morning of April 18, and followed by the fire which, before it ceased, destroyed about four square miles of the city's finest business and residential quarter.

The latest estimate is that one thousand lives have been lost. Three hundred thousand people were suddenly made homeless and in danger of starving. Some that were rich in a few brief hours were made poor. One of the great problems which the authorities of the city and the State of California had to solve was how to keep the people from starvation; but the people of the neighboring cities and states came to their rescue, and for days the railroads were kept busy hauling provisions into the stricken city. Utah, being among the nearest states, responded nobly to the call for help. President Smith, on behalf of the Church, gave $10,000, and many others gave large amounts. But food and clothing were most urgently needed, and these were contributed promptly and generously by the people of the nearer states. Lodges, societies, organizations of all kinds worked with a vim. The school children carried provisions from their homes to the wagons, and soon trainloads of food and clothing were on the way. As an example of what was done it may be mentioned that the Saints in one of the wards of Salt Lake City contributed five hundred loaves of bread.

President Joseph E. Robinson of the California mission wrote to President Joseph F. Smith from Oakland, a city just across the bay from San Francisco, regarding the condition of the Elders and Saints. From the *Deseret News* we reprint it as follows:

"I have just arrived in this city (Oakland) with my family, and am located here for a few days, when I will take them to Los Angeles and make our headquarters there. We are all quite well but worn and weary through watching and labor. We feel that the Lord has been wondrous kind to us in preserving our lives; and so far as the Elders and the mission are concerned, we have lost nothing in property to speak of; but several families of the Saints were not so fortunate. They saved nothing but the clothes they wore, and a few articles they carried away in their hands. Some will return to their homes in Utah, as transportation will be given to them by the railroad company, but the local Saints will need some assistance.

"One case in point will serve as a criterion for many others. The Hooper family, consisting of nine souls, who were dependent on the father and a

grown up son, lost nearly everything, including Brother Hooper's tools, valued at $200, while Sister Hooper is bedfast with rheumatics. They are out in San Mateo county, camping in a barn. Of course, we expect employment for the mechanics soon in the re-building of the city, but they must have tools to work with. Several of our sisters who were dressmakers, etc., will not be able to obtain employment for some time to come if they remain here; in fact, we shall need $1,500 to take care of our people, until they can take care of themselves. (This money has been telegraphed to President Robinson.)

"As to general conditions you are fully informed by the public prints; will merely say that in my opinion no estimate of the lives lost can be relied on, for scores of buildings collapsed and others took fire without giving the least opportunity to the inmates to escape. Bodies were burned beyond identification, and many are lying in the debris in sight, and cannot be approached because of the great heat; others of course have been entirely cremated.

"Several of our people are camped out in Golden Gate park, where my family and we Elders have been for two days and nights. Others of our people are in Jefferson Square, where the sanitary conditions are exceedingly bad because of the lack of care and water to flush the sewers, etc. We will try at once to get our people out from there. Others are in the burned district not far from our old quarters. Five families have their homes still, and four or five maintain the places they rented, all of whom are doing what they can to help the unfortunate ones. Bread is a great need now, as the rations thus far contributed consist mostly of canned goods, tea, and coffee. I am now about to leave with sixteen loaves to take back to the women and children, if I can get across the bay, which is difficult to do, owing to the strict discipline maintained by the state militia.

"We are indeed grateful to know that not a single one of the Saints or Elders so far as we can learn, received a scratch, or was hurt in any way. Nearly every room in the French hospital was wrecked, and all were damaged, excepting the one room in which one of our young sisters was nursing, and she went calmly about her tasks, and succeeded in getting her patients out and into tents in the vacant lot where they are safe. Every room in one of the new hotels was badly damaged excepting the one in which one of our Elders slept, and he escaped without a scratch; and this has been repeated in many other instances.

"The mission house was not badly damaged by the earthquake, but we were ordered to vacate it early in the afternoon of Wednesday, but not until all the personal effects of the Elders, records, books, furniture, and best carpets were removed, so the loss is nothing to speak of. As soon as the railroad company will receive freight we will ship the most of our things south. The fine organ recently presented to us by the mayor and other friends, is safely stored with one of the Saints. In the main, all of the people appear to be cheerful and well disposed, but few attempts to loot having been made. During the height of the conflagration the first day I noticed a spirit of abject apathy in the faces of many people, while a few became hysterical. Some of the Elders have been serving as relief corps with the Red Cross, and others with the firemen in various capacities."

[TO BE CONTINUED.]

A ROLLING STONE.

BY H. A. THOMPSON IN "SUCCESS MAGAZINE."

At a chamber of commerce dinner I sat next to a man who is recognized as one of New York's leading merchants, and for that reason I shall call him Mr. Smith.

Afterwards we walked around to his club. On the way he remarked, "What did you think of that last speech?"

"I suppose the reporters will call it a masterly address," I replied tentatively.

"Yes; he's one of those chaps who can call a spade more different names and do it more eloquently than any one else I've ever heard. But do you remember anything he said?"

"Come to think of it, I don't."

"No; he didn't say anything. The only impression his speech left on me is a confused blur of words."

By this time we were at the club. When we were ensconced in comfortable chairs, Smith resumed:—

"Out of the glittering galaxy of words and phrases, I do remember one or two—'stick-to-it-iveness'—he seemed to be very fond of that word—and 'a rolling stone.' I think he talked for ten minutes on the different kinds of moss a rolling stone fails to gather." After a short pause, Smith continued:

"A couple of months ago I dropped into a concern where I started as a clerk. There was another clerk there named Carruthers. He had this start of me, all right, a good high-school education, family without a flaw, dressed well—his linen was immaculate, his clothes and his habits unimpeachable. A stranger would have taken him for the boss, particularly as the boss was often taken for the janitor. On a scale of points the judges would have awarded Carruthers the blue ribbon. When I left he was getting ten dollars a week, was at business punctually every morning, did his work properly, was guilty of no dissipation, minded his own business—and stopped there. Somehow, the men who get along are those who find it their business, in business, to mind some other fellow's business.

"Well! If a chap writing a book on 'How to Succeed' had run across Carruthers he'd 'a' put the clerk's picture in as a frontispiece and devoted a chapter to him. Unfortunately, he didn't come along, and it never occurred to Carruthers to look him up.

"That was thirty years ago. When I called there, the other day, Carruthers was in indisputable authority over ledger N to Z. He was gray and thinner, but his linen was immaculate, his trousers neatly pressed, and he was minding his own business. He was a bachelor still, he told me. Think of it! Thirty years, and no kid to call him father!

"'Still here,' I said, making a stab at something cheerful to hide my real feelings.

"'Still here,' he said. '"A rolling stone gathers no moss," you know.'

"That was about the best exposition of the wrong side of a maxim I ever heard. It was sad, but Carruthers didn't know it was sad.

"I said to the boss as I was leaving, 'What's Carruthers getting?'

"'Twenty-five a week,' he replied.

"'That isn't more than enough to keep him,' I said.

"'It's all his job's worth, and the Lord knows where he would get another,' said the boss.

"I suppose a rolling stone doesn't gather moss, and I guess Carruthers got about all the moss that he needs in his business. But I think a rolling stone gets a bit polished; it certainly has variety, and undoubtedly it runs across many opportunities, and bless me if I can really see what on earth it wants with moss, anyway.

"There was another chap there, in those days—a little red-headed fellow, who was a trifle careless about blacking his shoes every morning. He was invoice clerk, and he used to nose around the books, asking what this was for and what that was for. Carruthers used to tell him that bookkeeping is a science beyond the comprehension of the ordinary intellect. But that never feazed Reddy. I rather liked him—somehow I have always had a weakness for red-heads—and used to give him a pointer now and then. In those days an order was entered in a blotter, then the invoice was made out from the blotter, a slip for the packer written out, and the charge posted from the blotter to the ledger.

"Reddy went to the boss one day, and suggested in a shamefaced manner, as if he expected to get fired that, if a book in triplicate was used, with carbon paper, the blotter entry, invoice, and packer's slip could be made out at the same time.

"The boss saw the point, but he didn't care to spoil the boy with too much praise, so he said, 'Do I pay you for working or thinking?'

"'For working,' answered Reddy; but, with the glint of a twinkle in his eye, he added, 'but I did this thinking out of office hours.'

"'Reddy,' said the boss, 'what am I paying you?'

"'Five,' said Reddy, wasting no words.

"'It'll be ten, next week,' said the boss, 'and now go back to your desk and don't act as if you owned the place.'

"When I left, Reddy took ledger A to M. When I went with The Emporium, I sent for Reddy. He hadn't been there a year before he had introduced a plan for keeping a perpetual inventory by a card system. Then he got a raise in salary, but somehow it didn't spoil him. Instead of taking a vacation, like an ordinary human being, he went East and visited the large department stores there. He nosed around, asking questions and making friends among all the department managers, and when he came back he had some new ideas. He organized a mail-order department, induced the firm to hire a high-priced window-dresser and an advertising manager at a salary that made his employers gasp for breath, and got them to put in drugs, books, and groceries.

"Of course, he didn't do all this at once. The firm gave him a chance to make a few more trips at their expense that didn't come out of his vacation time. They weren't hustlers themselves. But there is one class of men that does things and another class that has sense enough to get a man to do things for it.

"Reddy's in the firm now. I guess he is the firm. He's pretty much every-

thing in that city—has been mayor two terms, built the biggest church there, organized the Country Club, disorganized the political ring, and reorganized the school system.

"But, somehow or other, Reddy never gathered much moss."

A PROPHECY.

These things shall be:—A loftier race
  Than e'er the world hath known shall rise,
With flame of freedom in their souls,
  And light of knowledge in their eyes.

They shall be gentle, brave, and strong
  To spill no drop of blood, but dare
All that may plant man's lordship firm
  O'er earth and fire and sea and air.

Nation with nation, land with land,
  Unarmed shall live as comrades free,
In every heart and brain shall throb
  The pulse of one fraternity.

Great minds shall rise, with ampler powers,
  A loftier wisdom to impart;
And arts shall bloom of nobler mould,
  And mightier music thrill the heart.

Then want and woe, and sin and shame
  No more shall triumph 'neath the skies,
But every life shall be a song,
  And earth be more like paradise.

J. A. Symonds.

DIED.

Whitaker.—At Denholme, May 1906, Annie Whitaker, aged 23 years. She died a faithful Latter-day Saint.

CONTENTS:

The Hill Cumorah	... 306	Sunday School Lesson for Theological Department	... 314
Prosperity, Unity, and Love ...	... 307		
Editorial:		The Nottingham Conference ...	... 315
"The Souls of the Heathen"	... 312	The San Francisco Earthquake and Fire	316
Editorial Notes	... 313	A Rolling Stone	... 318
Departures	... 314	Poetry: A Prophecy	... 320

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